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ABSTRACT

All too often, rhetoric has become the guide for change, rather than philosophical assumptions and value systems. This paper presents three organizational constructs to assist schools in successfully transforming their work cultures into learning organizations. The three components include systems thinking and quality concepts, social constructivism and poststructural decision-making processes, and the power-empowerment dichotomy. Each of the components frames philosophical issues of epistemology and ethics, which help to build a foundation for systemic change. Short of recognizing these foundational issues, schools usually will engage in short-lived change efforts to adopt "quality concepts" and end up in the history books as part of a "fad of the 1990s." The metaphor of environment versus ecology is used throughout the paper to highlight the distinction between "quick fix" educational change of the past decades and systemic reform that is required to transform schooling and its effects. Two tables and two figures are included. (Contains 46 references.) (Author/LMI)

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TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

Changing Schools to Quality Work Cultures: Issues and Dilemmas

Karolyn J. Snyder, Kristen M. Wolf, Michele Acker-Hocevar

All too often, rhetoric has become the guide for change, rather than philosophical assumptions and value systems. This paper presents three organizational constructs to assist schools in successfully transforming their work cultures into learning organizations. The three components include: Systems thinking and Quality concepts; social constructivism and poststructural decision making processes; and the power-empowerment dichotomy. Each of these components frames philosophical issues of epistemology and ethics, which help to build a foundation for systemic change. Short of recognizing these foundational issues, schools, more often than not, will engage in short-lived change efforts to adopt "quality concepts" and end up in the history books as part of a "fad of 1990s". The metaphor of environment vs. ecology is used throughout the paper to highlight the distinction between "quick fix" educational change of the past decades, and systemic reform that is required to transform schooling and its effects.

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In a recent editorial under the heading of "Earth Day 1995" the writer challenges us all to "move beyond earth day":

> ...Environmentalism sees the Earth as merely physical matter for the use of humans; something outside themselves to be dominated. It takes as truisms Newtonian materialism, Cartesian reductionism, Adam Smith's economics based on 'self-interest' and the 'unseen hand,' Darwin's evolution springing from 'survival of the fittest,' and Freud's happiness dependent on the 'ego.' Bound by these tenets, environmental actions are only stopgaps, technological fixes on a system of greed.
>
> A much deeper cultural transition is required. Rather than think in terms of 'environment' and 'earth,' we must start to think in terms of 'ecology' and 'Gaia'. We must start envisioning and acting with a reverence for the cosmos and a full recognition that we are part of the system in which we live, that our world view, our social institutions, and our lifestyles are interdependent on one another.(p. 15: Maine Times, April 21, 1995)

The global struggle for creating a balance between humans and nature has occurred for several decades now, in the forms of recycling, animal protection, wildlife refuges, water conservation, global warming, acid rain and solar energy, to name but a few. The conceptual frames of these efforts fill the spectrum from individualistic and holistic approaches to deep ecology, ecofeminism, and social ecology (Manes, 1990;

Zimmerman, 1993). Grass roots organizations such as the Sierra Club, Earth First, and the World Wildlife Federation seek to educate humans about the impact of their actions on the Earth's dissolving eco-system, and call for humans to radically alter their practices. Failure to do so will, over time, result in the erosion and eventual deconstruction of our land. We have already experienced the beginnings of beach erosion, the drying of ponds, rivers and lakes, and the need for sun block to exceed levels of SPF 40.

The initial efforts among grass roots organizations began several decades ago with protests (Manes, 1990) to raise awareness about the destruction of the earth caused by human action and negligence. Today, many groups present educational seminars, conduct fund raising events, and lobby for new legislation about these very environmental issues. Many colleges and universities now offer degree programs in environmental science. Summer programs, such as Outward Bound, instill a deep understanding and commitment to the earth during childhood. The effects in our communities of this movement is a heightened awareness and a responsiveness to get involved and "do our part to save the earth". The point of the editorial, however, is that "this is not enough". To "raise awareness"; we must reconsider our philosophical value systems and stop thinking of a dialectic between humans and the earth (environmentalism). We must start thinking systemically about the interconnectedness among humans and earth (ecology) so that we rethink our own actions globally: politically, socially and economically. Without a shift in philosophical valuing toward ecology and a collapse of the human-earth dialectic, the well being of the Land and its natural resources will continue to rest in the hands of the grass roots organizations and the few constituents who choose to respond to the crisis.

The plight of schooling today is analogous to the ecological movement. Schools for decades have been struggling to prepare students for the workforce, as well as meet the regularly changing demands of the political agendas at the local, state and national levels, which govern schooling decisions (Sarason, 1990) . In the 1980s, with the launching of shared decision making in many school districts nation-wide, a new emphasis emerged on schools as the site of decision making, which created the potential for schools to direct their own improvements to better serve their students (Hanson, Morris & Collins, 1992) . During this decade, it was thought that schools would respond more to students and internal needs than to political issues. But like the environmental efforts, shared decision making, was in large part, a "quick fix" for a much deeper issue: "improving a decaying system". Schools were, and still are, accountable to the government, which feeds the dualistic challenge of meeting both student and governmental needs. Unfortunately, time is running out for creating more "quick-fixes". Hodgkinson (1991) reports that the "school house" now has a leaky roof; schools can no longer function in isolation from their

communities to care for youth. Many businesses no longer are supportive of the current schooling structures because students are entering the workforce ill-equipped to function in the information and technological age (America 2000, 1992). The mid-1990s reform movement is calling for a fundamentally different approach to schooling (McCaleb, 1994; Sarason, 1990; SCANS Report, 1992). No longer are piecemeal programs and services adequate for students, where most of the time is spent meeting compliance quotas and regulations. The time has come to raise new questions, to challenge philosophical assumptions about schooling and accountability, and to redesign education as learning institutions that prepare youth for the real world of work. Required is a rethinking of the binding forces that hold schools captive to past traditions: government relations and hierarchical power structures; decision making processes, and an emphasis on "quick fixes". Achieving this fundamental over-haul calls for new philosophical assumptions.

The concept of "Quality" as a philosophy creates an avenue for successful school restructuring and transformation (Deming, 1986). Many leaders and organizations, however, are embracing the rhetoric of Quality, but fail to understand its deep rooted philosophical premise. It is the philosophy within Quality and Systems Thinking that has the potential to transform schools into communities of learners. This paper is written to address the philosophical assumptions and paradigm shift necessary to transform schools into Quality organizations. Paradigms are couched within philosophical orientations that "represent frameworks for action"; they have "their own integrity, values and assumptions" (Morgan and Murgatroyd, 1994, p. 4).

The characteristics of a Quality organization are altogether different and cannot be compared to traditional bureaucratic organizations; they are almost polar opposites (Snyder, Acker-Hocevar, Wolf, 1994). Bureaucracies are characterized by isolationism, independence, self-interest, hierarchy, and product-orientation. Quality organizations are characterized by different community features: intrinsic motivation, systems thinking, interdependence, teaming, and continual improvement. Shifting from the orientations of organizational environmentalism (bureaucracy) to organizational ecology (quality) requires new philosophical frames for making decisions and assessing achievements. Quality management requires an epistemology that moves away from the bureaucratic-scientific rationalism to embrace systems thinking and social constructivism; away from the orderliness and predictability of modernity to the chaos and unpredictability of postmodernity. Without shifting philosophical orientations, Quality will become another fad; written into the history books as "another failed attempt at school change". Quality is not a fad for those businesses and educational organizations that embrace Systems Thinking, along with a customer orientation. This paper borrows lessons from these

successes to explore the philosophical paradigm shifts necessary for successful school change over time.

Four constructs will be examined for shifting to a customer orientation: 1) Systems Thinking and Quality; 2) Philosophical orientations for Quality organizations; 3) The Power-Empowerment dichotomy; and 4) the new *Education Quality Benchmark System*. First, Systems thinking and Quality concepts will be explored as a conceptual frame for restructuring schooling. Second, opposing philosophical mental models and their historical and social context will be explored, along with the implications for moving into Quality schools. Third, the function of Power for enabling or disabling organizational growth will be explored within both dominator and partnership frames. Fourth, a recently developed *Educational Quality Benchmark System* (EQBS) will be presented to illustrate how schools can examine their responsiveness to customer needs over time in a continual improvement process. It will be argued that moving to a Quality orientation for schools requires more than opening a book to "get" the latest jargon. It requires unpacking the jargon philosophically and creating personal and organizational meaning out of fundamental values for each school and the students it serves. Moreover, Quality organizations require different relationships among all stakeholders that naturally redefines power as an energy source, rather than a corruptive force.

Part One:
Quality Concepts and Systems Thinking for School Redesign

Conceptual Framework

In the last few years, Total Quality Management (TQM) has emerged as a guide for the work culture revolution in industry and the public sector, giving new definition to organizational development and transformation (Snyder, 1994). Prior to TQM the focus of management and supervision was on the control of workers who were trained to "do things right", according to the procedures manual. By mid-century, the focus shifted from individual workers to the organization as the unit for development, under the label "quality control". In the last decade of this century, the focus has shifted to the customer who determines the quality of a product or service by the value they place on it. The focus on the customer has come to be known as the "Quality revolution", which provides a system in which organizations function around the "right things to do". The principles of TQM, as outlined by the early leaders of Deming (1986), Juran (1988) and Ishikawa (1985),

evolved into standards for American business and industry in its quest for superiority in the marketplace.

A Quality work culture is the result of a common, ever evolving vision that guides organizational change and adds value to the services for customers. The vision evolves over time and directs the interdependence of performance areas: visionary leadership, strategic planning, systems thinking and action, human resource development, information systems and quality services (Acker-Hocevar, 1994; Snyder, 1994;). The culture keeps work focused on meeting and exceeding customer success and satisfaction. Change in culture is achieved in large part due to the intrinsic motivation of all members, a socially defined vision, and a commitment to continual improvement. Within a Quality organization, innovation and partnerships are built and nurtured among multiple role groups and institutions. A common language emerges with shared values and norms to guide the development process.

The growth and success of TQM in many businesses has led in part to the development of a large literature base on Quality. The following is a list of common themes derived from the literature (Snyder, 1994b): 1) customer satisfaction is the focus for work within the entire organization; 2) senior leadership drives the organizational change process; 3) system thinking (interdependency of units) enables the organization to respond quickly to needs; 4) strategic planning is essential for improving quality; 5) continuous training in collaboration and in the use of data systems empowers workers to meet challenges routinely; and 6) continual improvement toward quality, as viewed by the customer, becomes a way of life. Implementers of "Quality" describe it as a philosophy, a way of life; it is not just a process (Baldridge Award Winners, 1991).

Morgan and Murgatroyd (1994) emphasize data collection practices and the collective involvement of all employees found in Quality organizations. They define five core components of Quality Management, including: "1) TQM involves everything an organization, a society, or a community does...2) a total system of quality improvement with decision-making based on facts--data collection--not opinion or impression; 3) Total quality embraces not only the quality of the specific product or service which the end user or the customer purchases or receives but everything an organization does internally to achieve continuing performance improvement; 4) TQM assumes that quality is the outcome of all activities that take place within an organization; that all functions and all employees have to participate in the improvement process; that organizations need both quality systems and a quality culture; and, 5) TQM is a way of managing an organization so that every job, every process, is carried out right, first time and every time. It affects

everyone." (p. 5). They further iterate that Quality is about involving everyone in the organization, and is based on both a systems orientation and a dynamic culture of work.

Central to the philosophy of Quality is an orientation to a system of wholes. Systems Thinking, offered by Feigenbaum in 1983, postulates that life is made up of interconnected units that interact with one another. It is an interdisciplinary approach to thinking found earlier in this century in biology, psychology, medicine, economics, ecology, and organizational studies (Capra, 1994). Systems theory postures that open systems are continuously responsive to internal and external needs and pressures, and are major sources of energy for change and growth (Snyder, 1988). Senge (1990) writes that "systems thinking is a discipline for seeing the 'structures' that underlie complex situations and for discerning high from low leverage change" (p. 69). It is a shift of the mind from seeing the parts to the whole; from seeing people as "helpless reactors to active participants" in shaping reality. Capra (1994) further suggests that it is a shift from objective to epistemic science; from building to networking as metaphor for knowledge; from truth to approximate descriptions; and from valuing structure to valuing process (p. 336-337).

Schools as Quality Organizations

Transforming schools and educational agencies from the rigid policies and programs, many of which are outdated, can be enhanced by the features of TQM, for they provide a focus for the school work culture transformation process. A focus on customer success and satisfaction represents "up-side-down" thinking for schools that are still driven by traditional curriculum and achievement scores. Focusing on students, teachers and parents as customers can alter the basis for decision making and thus transform the quality of programs and services, and of delivery. Spady (in Brandt, 1993) argues that student outcomes should drive the design and delivery of new programs. This up-side-down thinking approach has the potential for altering the effects of schooling on students, and for their preparedness for the workforce.

Visionary leaders are needed to guide the development of a "quality" organization, ones who understand the scope of the transforming work culture, and the challenges of designing responsive systems. To engineer the change process successfully, visionary leaders are driven by a moral obligation to respond to the needs of customers (students, teachers and parents in the case of schools) (Sergiovanni, 1992). The real challenge for leaders is to develop learning organizations (Senge, 1993) within schools and districts that have the capacity to adjust to constantly changing conditions. A learning organization is skilled at modifying its own behavior to reflect new knowledge and insights about meeting

customer requirements. The purpose then, in adopting the principles of TQM to schooling, is to help develop learning organizations.

Systems thinking (Senge, 1990) will lead naturally to the demise of independent, isolated working and learning conditions of the bureaucratic model (environmentalism). Transformation will lead to well known practices of team teaching and learning, and to block scheduling and nongraded structures. The literature on these schooling trends reinforces their potential for altering student outcomes (Anderson and Pavan, 1993). Systems thinking represents a profound reshaping of the internal world of thought for leaders, and it becomes operative when coupled with skills in balancing advocacy and inquiry (Senge, 1993). The models that matter, argues Senge, are the systemic understandings that can lead to significant change. These eventually become new shared mental models, which evolve through continuous dialogue about challenges, assumptions and visions of the future.

Strategic Planning provides new perspectives for organizational planning and development that determine the quality of products and services (Juran, 1992). "Quality" goals are constantly changing in response to customer demands as influenced by new technologies, competition, social upheaval, threats and opportunity. Strategic thinking, coupled with systems thinking and a customer focus, can offset the traditional reliance on static laws, programs, structures and practices, and consequently have the potential to alter schooling outcomes for all students. In a "quality" work environment information is gathered regularly through multiple techniques, and is used to constantly improve the internal workings of the organization for greater customer satisfaction. Workers are empowered in teams, and are facilitated by managers. Continuous improvement becomes the work of everyone , and workers are provided with ongoing opportunities for professional training (Bowles and Hammond, 1992).

As we have observed schools and districts engaged in learning about Quality systems, we have become aware that differing philosophical assumptions exist, and each produces qualitatively different outcomes from change efforts. These fundamental differences influence the direction of change to a Quality culture, and eventually, they will affect the outcomes that result from changes to systems of work. To understand this, we will move to a discussion of different epistemological frames that help us create mental models from which to make decisions. Discussion will be given to two broad orientations: *structuralism* in which bureaucratic thinking is situated, and *post-structuralism*, in which social constructivism and systems thinking evolve. Structuralism will be linked in this paper to "environmentalism", whereas post-structuralism will be linked with "ecology".

Part Two:
Philosophical Orientations for Quality Organizations

The paradigm of Quality, it is argued here, relates to the ecological movement, rather than to environmentalism. Quality organizations are built on a system of interdependent units working together (ecology); all members of the organization are valued equally; the hierarchy is flattened; and power issues are redefined. No longer is their a dialectic between boss and worker. Instead there is an emphasis on inter-related positions. Environmentalism, on the other hand, represents the limitations of change within a bureaucratic, structural orientation. Bureaucracies are built on an efficiency model (environmentalism) that seek to achieve the highest production levels at the lowest cost, thus increasing the profit margin. Workers perform the role of a robot, going through the repetitive motions of assembly line work. The dynamic among workers of "working for the paycheck", rather than for the betterment of the company, is fostered by isolated work units. A hierarchy of command guides all decisions, which in turn sets up a model of dominator power: those who are at the top have the power.

In this section, discussion is given to the paradigms of bureaucratic (environmental) and social constructivism/systems thinking (ecology) that represent opposing philosophical orientations for organizational design, and the parameters of the transition from Bureaucracies to Quality work cultures. This paradigm shift will open the door for schools to move into learning organizations and build healthy work environments for both staff and students. The need for a fundamental, philosophical shift is pronounced by the social condition of neighborhoods and businesses that are filled with youth and workers unprepared to work in the technological and information age. Today, graduates are responsible for relating and working in teams; for engaging in cooperative ventures, rather than competitive ones; and for "getting involved" in the organization as a member of the "community", rather than "just another worker in the assembly line". The metaphor of environment vs ecology is used to heighten understandings of the philosophical distinctions between bureaucracies and quality organizations.

Environmentalism: Bureaucracy and Structuralism

Bureaucratic models are built, in part, on the epistemologies of structuralism, placed within the period of modernity. Structuralism and modernity have become equated with a top-down, hierarchical world view (Piaget, 1970) in which a particular institution and persons determine programs, services and policies for the good of the whole. The structures are created by a few for the good of many. It is the responsibility of all players

in this paradigm to maintain the highest governance or controlling forces in the system; to recognize the internal integration of the system, and its orientation to attaining the stated goals (Parsons, 1966). The structuralist orientation has existed in schools and government for the last century. Accordingly, the federal government determines the policies and programs for all schools nation-wide, and leaves the states and schools responsible for meeting the federal requirements. History has shown that structuralism is no longer a healthy approach to school governance or reform, as suggested by previously failed educational systems and reform movements (Sarason, 1990).

Bureaucratic systems that have been honed over the past century within the structuralist orientation, and have served well the needs of an age gone by, are rapidly being replaced with more fluid and responsive forms of work. Chubb and Moe (1990), policy analysts from the Brookings Institution, have observed that in the past the school organization's objective has been to deliver programs and services that were well designed by experts, and for schools to improve those over time. This bureaucratic approach to program development and school operations is now recognized by many as obsolete.

Schools that are placed within bureaucratic structures, have been characterized by isolated work units that result in fragmented work cultures. Children sit in rows, working alone; teachers work in the isolation of their own classrooms (Anderson and Pavan, 1993). Workers and students are both treated like machines, responsible for attaining high achievement scores to make the school and the district "look good" (Sarason, 1990). The emphasis has been on government policies, rather than on healthy learning environments. Instead of stimulating cooperation and collaboration, competition is nurtured (Combs, 1979).

Like "environmentalism", programs and services for school reforms were often developed by experts, and these tended to produce only "stopgaps". Reported recently was the discouraging conclusion to an experiment funded by the Annie Casey Foundation (built on the environmental approach of "let's add, not alter"), in which $40 million was spent on a social project to alter the life chances of disadvantage youth in four cities (Welhage, Smith & Lipman, 1992). Findings from the experiment revealed that changes in programs, policies and structures had not occurred, that most interventions were only supplemental to traditional education programs, and that few workers were prepared to use evaluation data to assess the impact of the innovations.

In another project results are similar. The Bensenville New American Schools Project, supported by $1.25 million, was dissolved after only one year of planning among the school districts and other agencies involved (Mirel, 1994). Although the initial stages of planning met most of the textbook criteria of excellence for planning change efforts, the

issues of school governance, local control and school finance surfaced as major roadblocks, the big question being: "Who controls the schools?" As it turned out, the appropriate role of teachers in the new project was not anticipated well enough, and threats to teacher security prompted a negative campaign that shattered the very foundations of the project. A question looms: is real change in school cultures a possibility?

The ecological paradigm suggests an avenue of possibility for school transformation, requiring more fundamental change, which is systemic and designed to alter student success patterns, thus enabling the school to reach that level of "Gaia" (a belief in earth and organizations as living organisms) (Merchant, 1994). The time has come to embrace a new paradigm for schooling; one that releases the volume of centralized decision making from the federal and state government and empowers districts and schools to respond to the clients they serve. We must begin to think of schools as living organisms that are shaped by those who work and learn in them, each part of which requires continual nurturing and attention as it grows and shapes itself, and which functions within the larger systems of the district and community.

Ecology: Social Constructivism and Post-Structuralism

Post-structuralism, the historical era in which social constructivism rests, moves away from the order and hierarchy of structuralism. Rather than accepting the conditions of an objective, value-free, reality, postmodern analysts raise new questions that challenge issues, programs, and relationships, and give new meaning to the object of study (Lather, 1991). Such a perspective is used to "disturb" our understanding of knowledge and existence (Foucault 1984). This approach to analysis lends itself to opening new doors for different, socially constructed, programs and services to exist. It attempts to help us better understand current practices in ways that move "beyond" the prison walls of modernism. A postmodern perspective is becoming popular in current educational reform efforts, as schools begin to turn upside down their present practices to ask risky questions and explore avenues that here-to-for were forbidden.

The postmodern/post-structural condition is reflected by ambiguity and ambivalence, rather than continuity (Sarup, 1993); and chaos and difference are descriptive of the time (Derrida, 1976; Hargreaves, 1994). Lyotard (1984) conceptualized the postmodern in his writings, by suggesting that no longer is there an emphasis on developing a universal truth and unity. No longer is there a universal knowledge for all humans based on reason, because there is no reason, there are only reasons. Boundaries of knowledge and truth become blurred as multiple ways of creating meaning take shape

(Sarup, 1993). Personal narratives of conscious experience replace scientific proof for legitimizing knowledge. It is here in which the language-game of Wittgenstein becomes decentered (Sarup, 1993). No longer are words connected to a corresponding variable of objectification. Metaphor becomes the prevailing mechanism for sharing meaning (Burrell & Morgan, 1979; Derrida in Sarup, 1993). The subjective becomes the focal point, as the relationship between the subjective and the objective become blurred. For schools, this philosophy is most associated with the social constructivist paradigm, which places value on the shared human experience as the site of meaning making. No longer is there a belief that an outside authority knows what is best for all students and all schools. Rather, the socially constructed reality of the organization is the center of truth and decisions.

Social constructivism redefines the ways in which people interact and make decisions. It assumes that structures, programs, policies, and roles and relationships are given meaning together by all members, in reference to the multiple variables that exist (Lincoln, 1990). Within this framework, educational reform is shaped collaboratively by schools, communities, state, local governments, and businesses (stakeholders). Through collaboration, the stakeholders determine their own needs and the best means to them. At the heart of social construction is an emphasis on the whole: systems thinking. This emphasis raises the potential for all stakeholders, embracing social constructivism as a mental model, to move toward "ecology", leaving behind the fragmentation and isolation of the environmental-bureaucratic model.

Ecological proponents argue for a shift from the outdated world view of scientific rationalism to social constructivism and systems thinking. Capra (1994) summarizes the ecological shift as "a social paradigm [that is embodied by] a constellation of concepts, values, perceptions, and practices shared by a community, which form a particular vision of reality that is the basis of the way the community organizes itself" (p. 335). He goes on to point out that the receding social paradigm has dominated our world view for centuries, valuing humans as machines, the universe as objective and mechanical, and competition as the way to promote growth. The paradigm shift now taking place is built on a philosophical foundation of sharing that fosters cyclical relationship between humans and nature. Capra summarizes the shift by suggesting that "the emerging new paradigm may be called a holistic or ecological world view, using the term ecological here in a much broader deeper sense than is commonly used. Ecological awareness, in that deep sense, recognizes the fundamental interdependence of all phenomena and the embeddedness of individuals and societies in the cyclical process with nature" (p. 355).

For schools, as well as for other social institutions, this paradigm shift represents fundamentally different ways of relating and "doing business". No longer is hierarchy and

domination the prevailing structure. Rather, partnerships and shared decision making are the frame. Because of the shift in role relationships, both inter and intra-organizational, power (a key influencer of organizational decisions) is redefined. Within the bureaucratic-dominator model, power is seen as "power over": power in the hands of a few "over" the masses. With the elimination of hierarchies, in some cases, and the extreme reduction of hierarchies in others, "power over" loses its base. In its place emerges a "power with" and "power for" orientation, in which power becomes an energy source rather than a corrupting force. "Power over" creates a forced dichotomy between those who have it and those who don't; those who own it and those who don't. Much the same, the environmental focus is plagued with the assumption that humans and the earth are separate; that the earth is for the humans. The ecological orientation assumes that the earth and humans are one, cohabitating in a shared system. "Power with/for" as energy embraces the ecological orientation, building upon the existing natural relationships that nurture and enhance the organization and its stakeholders.

The next section in the paper focuses on the dialectic of power that emerges from the opposing social paradigms of bureaucracy and systems thinking/social constructivism. Examination of power will be offered, using Riane Eisler's Dominator-Partnership dichotomy as a frame. In the discussion, the dominator model is linked with the environmental/bureaucratic structure, whereas the partnership model is linked to ecology, social constructivism and systems thinking.

Part Three:
Power Orientations: Dominator vs. Partnership

In our work with schools and districts, we have observed that the work culture conditions and change processes vary greatly within institutions. Often the partnerships, and the empowerment that is granted to produce new products and services, evolve into power struggles to control personal and political agendas. These often surprising twists in partnership efforts raise fundamental questions about the rhetoric of change and the potential that exists at all for transforming educational institutions. In deconstructing our own experiences and observations, we have come to appreciate more than ever that change is seldom linear, and rarely does it occur according to the models we create. Rather, change is often weighed down with strongholds of power to control change efforts, rather than to meet customer needs, and it occurs within chaotic social systems and work environments.

In 1993, at an international IMTEC Conference in Berlin on schooling for the 21st century, participants became members of an international learning community. They listened to, shared and dialogued with educators from Western and Eastern Europe primarily, and in the process came to understand how advanced was education in Sweden and Norway, and how dissimilar seemed to be the challenges across the eastern block countries. The school system in Sochi, Russia, for example, has had a partnership with Mid-Sweden University for many years, and is addressing similar questions about interdisciplinary curriculum, school leadership, team teaching, peer coaching and nongradedness. By the end of the conference, participants developed new friendships, as well as an eagerness to work together across national boundaries.

During that conference, Riane Eisler talked about her theory of Dominator and Partnership societies, a theory which has evolved over the last 30 years from her work as an historical anthropologist, and which led to her major writing: *The Chalice and the Blade* (1986). Findings from her research on the fundamental values held by cultures over the last 300,000 years have raised questions for us concerning our simplistic assumptions about change in education today.

Eisler sets forth a picture of *Partnership cultures* (actualization power), which are characterized by linking (rather than ranking), cooperation, nurturance, participation, sharing, spirituality, the creative arts, and a balance of male and female roles. *Dominator cultures* (domination power), on the other hand, are characterized by the dominance of one sex over the other (in most countries, this is male dominance over females), institutionalized hierarchy and ranking of one role group over another, in-group versus out-group thinking, acquired wealth and resources, along with poverty, and institutionalized violence. Partnership societies thrived for about 250,000 years *before* the dawn of civilization, and in the last four or five thousand years of history there has been an increased use of dominance as a way of life among nations throughout the world. And so it seems that the top-down organizational structures that we know today have been honed only over the last 100 years, but have firm roots in the ancient traditions of dominance. Why is this important to know? Eisler projects that conditions seem ripe now, at the end of the 20th century, for there to be a reversal of cultural patterns in favor of Partnerships, with Norway and Sweden being among the best examples. Many of the partnership's central features are on the increase world-wide, even though forms of domination are surfacing in new and sometimes terrorizing ways.

Dominator Cultures

Consider these characteristics of dominator cultures, where domination power guides organizational change (* identified by Eisler):

* One sex over another	* Institutionalized hierarchy
* Ranking	In-group and out-group thinking
Acquired wealth and resources	* Institutionalized violence
Binary thinking	Nonpermeable organizational boundaries

Within this view, only "some" will have the power to direct and effect change efforts, and these directions commonly are self serving for persons in leadership positions. Growth is controlled within the allowable limits of the traditions that maintain existing power bases; any movement away from the epicenters of power is not tolerated.

The role of domination between nature and man finds its roots linked to the Enlightenment era in which the relationship between nature and humans became separated. No longer were humans viewed as a part of nature, as in the era of Mysticism. Philosophers and scientists such as Francis Bacon, Rene Descartes, and Isaac Newton argued that the universe was an objective, separate reality to be studied and explained by humans (Merchant, 1994). The belief in human power over nature became the prevailing paradigm, which continued into the industrial era and eventually became the foundation for bureaucracies and scientific rationalism.

The environmental movement, as referred to in the opening quote, is still framed within a dialectic of humans and nature, suggesting that humans need to be more aware of the impact of their actions upon the Earth. Removed from this challenge, however, is a view that humans and the Earth are in an interdependent cyclical relationship. Creating conservation and recycling programs raises the awareness among many and alters behaviors of a few, however, it does not alter the relationship of humans to the Earth: we still bulldoze land for development, without asking how the eco-system will be effected. To amuse those who are concerned, some developers set-up "sanctuary" land, only to be considered for rezoning in the future. Without a shift in philosophical orientations, the dominator model still prevails in our social, political, economic and ecological challenges, establishing programs that merely pacify, temporarily, the structural issues. Nothing changes fundamentally.

The role of power in society remains a dialectic between humans over nature, boss over worker, politician over school employees. Schools that are engaging in reform

develop new programs to create an image of change for the "viewing public", but are faced with the continuous task of meeting political agendas. Statistical data collection remains the norm for assessment, decisions are made by a few; there exists a strong emphasis on self, and fear of risk taking permeates the work culture. Control of the resources creates competition, while coercion and co-optation manipulate compliance. Change within a dominator model turns into a political play using the rhetoric of change, rather than a redesign of relationships, programs and services for new outcomes.

Partnership Cultures

Consider the alternative features of partnership cultures where actualization power guides growth and change (* identified by Eisler):

* Linking	* Cooperation	* Nurturance
* Participation	* Balance among sex roles	Sharing
* Spirituality	* Creative arts	Systems Thinking
Permeable boundaries		

What appears to exist within the partnership framework is the advancement of culture for the common good, which is based on values of shared power and meeting the needs of all. The social ecological movement (distinct from deep ecology) calls for much the same. Merchant (1994) writes that "the goal of social ecology is to remove the hierarchy and domination from society, including the domination of people over nature" (p. 9). Fundamental to the ecological movement is an emphasis on the spiritual, from the Buddhist sense of self interconnectedness with the world, to the planet as the mother and grandmother of all living organisms (Allen, 1994; Macy, 1994; Merchant, 1994). Systems thinking depicts the interconnectedness of humans to nature, forgoing the dialectic established by the Enlightenment philosophers. There is balance among role groups, as all living matter is viewed as equally important. Finally, *nurturing* acts as both a descriptor and a metaphor for the relations between human and earth.

Power within the partnership/ecology model becomes "power with", as role groups and relationships are redefined. Cooperation replaces coercion and co-optation as more and more persons become involved in the decisions of the organization. Concepts and uses of power shift from the Western view of domination to the Eastern philosophies of internal strength. As each member comes to understand their own internal power sources, energy is created as a collective whole. Power becomes the energy for engaging in change.

Further, competition is no longer a variable, because people build upon one anothers ideas and energy. "Power to heal" erodes "power to corrupt".

The partnership model has been absent, not only from issues of the environment, but from education as well. Schools are now faced with the needs of ill-prepared, at-risk populations that have become both a social, political and economic problem, no longer just educational. Unfortunately, schools are the social institution singled out by government and business to "clean up that mess". If this is to happen, many questions need to be addressed that lay claim to a fundamentally different model of operating, one that links itself with the ecological and partnership paradigm. Among the issues is the redefinition of power as a source of energy, rather than as a force for domination. Additionally, competition is replaced with cooperation, and intrinsic motivation becomes a guiding source of energy for the organization as a whole, rather than a draining force from a focus on the individual self.

Schools as Partnership Cultures

As schools and districts consider moving to Quality work cultures there are choices to be made about intended purpose and outcomes of change efforts. Will the choice be made for continuing the power dichotomy between the haves and have-nots, or will power and work be designed to advance the success and satisfaction of all constituents? Is change intended to perpetuate the values of domination and success for a few, or will the actualization of all professionals and students become the guiding value? These and other questions are central to choice-making, and have their roots in fundamentally opposing philosophical world views.

Choices of domination or partnership pose fundamentally different outcomes for the schooling organization. The dominator culture considers the self as the customer; seeks change through external directives, rather than from internal desire and vision; statistical tools are used to measure achievement; the vision focuses on efficient operations; workers engage in a punishment and reward systems rather than professional development; fear characterizes the workplace and maintains the pockets of isolation as workers are afraid to risk-take, innovate and share their views; improvement concentrates on existing programs rather than on the development of new concepts and processes, and all decisions are made by a few people.

The partnership culture, on the other hand, is quite different. The customer is shifted from a "me" orientation to a "them" focus, involving all students, staff, parents and community members in the organization. Change is facilitated and stimulated daily through a belief in continuous improvement. No longer do people "wait" for an external authority

to direct the change. The vision for schooling emphasizes success for life rather than efficient operations, reversing the value of "machine" over "human". Professional development is fostered as a means for both personal and organizational growth. Senge (1990) writes that as each member becomes more knowledgeable and skilled, so does the organization as workers share their growth with one another through dialogue to help achieve the organizational vision. Finally, decisions are made by all workers, and change emphasizes designing new programs and services rather than reshaping outdated operations.

The task of moving to a partnership culture, for those who choose it, is not easy, nor is it linear. The traditions of dominance, which have evolved for thousands of years lie at the very core of our culture and value system. Additionally, the very structures of schooling that are in place today resulted from federal dollars and the work of a few tenacious individuals (Brodinsky, 1976). The dream of Thomas Jefferson for all students to have a public education was achieved over the years, but not through a democratic, socially constructed process. Rather, legislative decisions, over time, guided the structures, but the decision for all states to embrace public education came about through a process of co-optation: federal dollars were given to states who would embrace the public school opportunities, in return for land. This process illustrates the deep rooted traditions of politics and money that lay at the heart of our educational institutions.

This however, should not be discouraging, but rather a realistic look at the challenges that lie ahead for schools, as educators begin to embrace partnership cultures. The need for this shift is clear: the bureaucratic systems in place today are outdated and obsolete (Chubb and Moe, 1990). The at-risk populations are growing in number daily and have wiped away the myth that schools can "get by" with the same practices (Hodgkinson, 1991; Snyder, 1994). Historically, there exists a social outcry for a different way of the life. The civil rights movement is calling for equality among the races; the feminists are calling for gender equity; and the ecologists are calling for equality among humans and the earth. Some social support now exists for schools to move beyond the political power structures of the dominator model and move into partnership cultures like those found in Sweden and Norway. The only option for schools that remain in the dominator model is to create "quick fixes" that respond to political pressures. To move into systemic change requires a mental shift to the partnership model of power as an energy source, and a belief in "ecology" over "environmentalism" as a way of life.

Part four of the paper presents a Quality benchmark system that is designed for school change, and is built on the premise of ecology. The system uses the philosophies of Quality cultures and Systems Thinking, with a strong value for overthrowing the

dominator model, and replacing it with partnerships. The benchmark system assumes that for schools to address the changing needs of student populations, a fundamental mind shift will need to take place from bureaucracies and scientific rationalism to systems thinking and social constructivism.

Part Four:
The Education Quality System: Facilitating "Ecological" Change

What might be the task in managing change within a partnership framework and from an ecological perspective? A new *Education Quality System* has recently been designed by Snyder (1994a) and Acker-Hocevar (1994b), with the help of school district leaders in Florida to provide a mental model, along with benchmarks, for leading change efforts. The model assumes that "partnership" is the underlying value in managing change today, and its purpose is to develop an ecological approach to schooling, one that embraces an interconnectedness of organizational members and the destruction of the dialectic between state and school.

A group of Florida educators met to ask the question: How can we help school leaders manage change in their work cultures that now are required by the new Florida reform package, known as *Blueprint 2000* (Snyder, 1994b). This group was composed of school and district leaders from several school districts around a major urban area, and faculty from the University of South Florida's (USF) College of Education, who spearheaded the project. Eventually, the planning group invited other leaders from school districts, the College, a regional network, and the business community to help shape a concept that would extend beyond the normal services that any one group could provide to schools. A member of the Florida Education Reform and Accountability Commission was part of the group, and suggested that we begin to think *big* in our preparation of a proposal for the State. Our goal was to assist schools and districts in developing an alternative accountability system to the traditional State auditing practice, one that would build the capacities of schools over time to improve the success of their students.

A proposal was prepared by the partnership group to design an assistance system to schools, and submitted by USF to the Florida Education Reform and Accountability Commission. It called for developing a comprehensive system of diagnostic and development assistance, which would build upon the best available expertise in the region, and lead to stronger partnerships across institutions to transform schooling work cultures. Approval of the proposal was given by the Commission, with the understanding that the

partnership would employ a Quality System of some sort to govern its work. The Commissioner of Education then sent letters to each superintendent (13) in the west central region of Florida to invite two persons from their district to participate in shaping the new Quality assistance system. The University assumed responsibility for working with these leaders to identify, or to develop and pilot, a new Quality system. The regional training Network assumed responsibility for managing the pilot schools in the projects and designing the professional development system of assistance that was to follow.

In a two day retreat with district leaders, Quality literatures were explored, along with those that discussed the current challenges facing education, the Baldridge Award criteria and Florida's Sterling Award criteria. Rather than adopting an existing Quality system designed for business, the design team requested that the University researchers develop an education-specific quality system: one that would build upon Quality principles, Systems thinking, and Change, and address the challenges of education within a changing social and technological era. Various literatures were studied in greater depth by the university research team, and a prototype education Quality system (*Education Quality Benchmark System, EQBS*) was designed by Snyder and Acker-Hocevar 1994) to provide benchmarks over time for change efforts. After members of the design team reacted to many drafts, a content validation was conducted, using educators from all school district role groups, as well as national Quality, school reform and restructuring experts to rate the five parts of the new system (Acker-Hocevar, 1994a). The result of the validation yielded high ratings for all parts of the content, with minor modifications recommended. The system can now be used by educators interested in Quality, with confidence, to benchmark their change processes.

The EQBS was designed for professionals in schools and districts to identify and examine their work systems needing improvement to help more students succeed routinely. Quality was viewed as the vehicle for assisting schools to shed bureaucratic features, and design new processes of work. The Education Quality Benchmark System is designed around nine dimensions of work within the *Quality Performance System Model* (See Figure 1). In this model, the overarching feature of a Quality organization is the Quality Work Culture, which provides the context for work that supports all the other Quality dimensions. There are six Performance Areas and one Result Area that describe the Quality system of work and its effects. Continual Improvement, the thread referred to as the Kaizen Expressway, stimulates all Performance Areas in an ongoing system-wide improvement. The six Performance Areas function together interdependently to enhance the energy for work, and include: visionary leadership, strategic planning, systems thinking

and action, information systems, human resource development, and quality services. The Result Area of customer success and satisfaction provides the focus for all work.

[Insert figure 1 here]

Table 1 below outlines the many dimensions of the Quality system, which in the aggregate provide the focus for change and development within the organization over time.

Table 1: An Overview of EQBS Performance Outcomes

Performance Area 1: Visionary Leadership

1.1 Vision Building
1.2 Constancy of Purpose
1.3 Support for Change
1.4 Optimization of the System
1.5 Alignment of System with Purpose

Performance Area 2: Strategic Planning

2.1 Strategic Plan Development
2.2 Needs Assessment
2.3 Visionary Planning
2.4 Data Utilization
2.5 Information Access
2.6 Performance Standards
2.7 Resource Alignment
2.8 Resources Sought

Performance Area 3: Systems Thinking and Action

3.1 Alignment of Functions
3.2 Alignment of Services
3.3 Variation Identification
3.4 Knowledge Utilization
3.5 Process Improvement
3.6 Information Search
3.7 Worker Motivation
3.8 Barrier Removal
3.9 Organizational Structures
3.10 Systems Innovation
3.11 Internal Interdependence

3.12 External Interdependence

3.13 Piloting as a Way of Life

Performance Area 4: Information Systems

4.1 Quality Tools

4.2 Assessment Data

4.3 Tools and Technology

4.4 Feedback

4.5 Systems Control

4.6 Systems Control

4.7 Communications Systems

Performance Area 5: Human Resource Development

5.1 Lifelong Learning

5.2 Training Services

5.3 Trainers/Facilitators

5.4 Coaching and Mentoring

5.5 Learning Organization

5.6 Knowledge Development

5.7 Performance Recognition

5.8 Employee Health and Job Satisfaction

5.9 Optimism

Performance Area 6: Quality Services

6.1 Services Meet Needs

6.2 Customer/Supplier Relationships

6.3 Customer Service Measures

Result Area: Customer Success and Satisfaction

1. Trends
2. Responsiveness
3. Commitment

Customer needs and expectations, which are internal as well as external to the institution, are based on organizational, as well as societal cultural norms and values. These needs and expectations drive organizational development over time, affecting vision and organizational purpose. They influence both the individual and organizational capacity for adaptation, change, and responsiveness to altering conditions and trends in the educational environment.

The system is both a framework for managing change, and a diagnostic tool for the entire staff to use for better aligning the systems of work. The EQBS enables schools to strengthen the direction of the change process through the use of a diagnostic process in conjunction with the *Quality Change Process Model* (Figure 2). The Organizational Development Phases illustrate the conceptual and theoretical perspective for indicators under the four phases of development: 1) bureaucratic, 2) awareness, 3) transition, and 4) transformation to a Quality System. These phases are depicted in the *Quality Change Process Model*, as systems are continuously improved over time. Table 2 identifies the outcomes in the different performance and result areas. Indicators under each of the Development Phases depict, then, this change process over time as a school moves from a Bureaucratic System to a Quality System.

[Insert Figure 2 here]

Table 2: Organizational Development Phases Toward Quality

Phase Elements	Descriptions for Key Elements of the Phases
Bureaucratic Phase:	**Current Way of Doing Business**
Focus:	Institutional policies, programs, and regulations
Beneficiary:	Federal, State and District policy makers
Decision Makers:	Policy makers
Outcomes:	Compliance with policy, program guidelines and regulations
Data:	Gathered to meet policy requirements
Awareness Phase:	**Organization Begins To Unfreeze Work Patterns**
Focus:	Program improvement and professional development
Beneficiary:	Professional educators, programs and services
Decision Makers:	Administrators and School Improvement Team, Task Forces
Outcomes:	To meet school improvement requirements, and to gain more knowledge and skills
Data:	Collected to meet Federal, State, and District requirements
Transition Phase:	**Change Process Under Way**

Focus:	Organizational growth and improvement
Beneficiary:	The organization
Decision Makers:	Administrators, Unit Leaders, Members and Customer Groups
Outcome:	Beginning system interdependence and capacity building for organizational change
Data:	Base line data is used to meet state requirements, and to make decisions and to solve problems

Transformation Phase:	**Organization Begins to Institutionalize New Work Processes and Structures**
Focus:	Continuous systemic improvement and learning
Beneficiary:	The internal/external customers
Decision Makers:	Customers, Suppliers internal and external to the system
Outcomes:	Students ready for the 21st Century of work, family, and community, within a self renewing organization, responsive to changing environmental conditions
Data:	Synthesis of data drives decision making that impacts the results
	Quality Phase: Quality is institutionalized, with ongoing Continual Improvement

The Quality System is found at the end of the continuum in Figure 2, and is fundamentally different from the bureaucratic system in its purpose and delivery of services. Its goal is to identify specific student needs, rather than to fit students into "canned" programs. Given a "responsiveness" orientation, workers are free to continuously innovate programs and services to enhance client success and satisfaction. Rather than relying on the dependence upon established practice, workers in high performing organizations are encouraged to function independently as professionals, while working interdependently to achieve new purposes. Systems thinking encourages members in the organization to assume new responsibilities for the overall success of services and results. Transforming structures, policies and programs from the control emphasis of the bureaucratic system to responsive patterns found in Quality Systems, requires attention to the development of work culture over time.

The content of the system has undergone an extensive content validation that was both quantitative and qualitative (Acker-Hocevar, 1994a), and received high marks from all participants in the validation study. The participants included superintendents,

principals, district personnel, teachers, the business community, state leaders in reform and restructuring, and national Quality and schooling reform experts. Comments from the various participants concerning their overall reaction to the system were very positive and included remarks such as: *The Quality Performance System appears to be an important breakthrough in the assessment and diagnosis of organizational performance and results areas, which might have applicability to a broad spectrum of organizations, both private and public.* Another participant wrote: *The indicators that are descriptors of the Quality Change Process provide a clear and relevant format for self-assessment. Well-designed.*

The EQBS is now ready for schools to pilot as a diagnostic tool and a benchmark system for guiding change to partnership environments. The System is designed as a relative guide, rather than as a control protocol. A school will probably never reflect all the Quality features listed within the System, but knowing the preferred general direction for school change, development efforts can be successfully guided over time. Benchmarks here are described as guideposts, rather than as absolutes for compliance audits, as school shape their work cultures over time to help more students succeed.

The EQBS compliments the efforts of the ecological movement. Developed in an era in which many social institutions are calling for an end to "domination" and "power over" in return for "partnerships" and a value in "cooperation", the EQBS assists schools in moving beyond the domination of bureaucracies that hold them in the Enlightenment era. The shift in recognizing organizations as a system of interdependent units furthers the ecological approach to school redesign. The EQBS is by no means "The" system for facilitating school change to a new orientation. It is however, a tool for stimulating thinking among educators, and for raising questions about the differences that might exist between the dominator and partnership models, or between the environmental and ecological crusade in managing change.

Summary

This paper raises philosophical questions about schools as they embrace Quality principles for restructuring. Quality is not just a word or phrase to connote a distinction between amount and kind. It is a philosophy, a belief system, a paradigm, built on principles that are found in systems thinking, social constructivism, cooperation, continual improvement, and customer success and satisfaction. Its value system is altogether different from scientific rationalism, which frames our bureaucratic structures. It values people as responsible, engaging members of an organization; it places the customer's needs over

production deadlines and quotas; it establishes processes for continual improvement; it nurtures teaming and cooperation rather than competition and coercion.

Because of the rich value in partnership and sharing, issues of power are redefined. No longer is power used as "domination over", but rather "energy for". The day of "the boss" is gone, replaced by teams of people who make decisions together, in context and in cooperation with other members and teams in the organization. The organization becomes more integrated as a vision is developed commonly by all workers, enabling the "self-oriented" focus to shift to an "organizational focus". No longer are workers interested only in their personal gain; their energy shifts to the group through intrinsic motivation and a value in social constructivism.

These qualities may appear to some as "pie in the sky"; as a thought "gone off the deep end". To build a Quality organization, one that is not "pie in the sky", calls for raising some fundamental philosophical questions. First, what does the Quality philosophy mean to a particular staff? What is its function and outcome? What are the possible roadblocks that may be encountered internally and externally by moving to an ecology/systems/partnership framework? How is power defined organizationally? Are all the members in the organization committed to the philosophy, to patience and perseverance and to continual improvement? Exploring these questions and responding positively to them is essential for engaging in successful change efforts. In so doing, "stopgaps" and "quick-fixes" cease, in return for systemic, holistic change. It is not enough to "know" the jargon. All members must be clear about the purpose and function of change and become committed to its success over time.

Ecological critical theorists are raising questions about the dialectic of humans to nature; the concept of the Enlightenment era; resistance and regeneration; healing the self and the world; and ecology as a spiritual guide (Merchant, 1994). Failure to raise such important questions and issues results in the perpetuation of a declining earth, quick fixes, and failed systemic change. For schools, the same is true. Sarason (1990) writes of the numerous failed educational change attempts that resulted from a lack of philosophical redirection. The Annie Casey report (Welhage, Smith and Lipman, 1992) reveals that the New American Schools projects failed to embrace social constructivism and redefine power. Consequently, schools not only struggled with the needs of student populations, but were also plagued by a sense of apathy toward any change effort. Several teachers in a study of school change used phrases such as "change for change sake", "reinventing the wheel" to describe the change process in their schools (Snyder, Acker-Hocevar, and Wolf, 1994). To them, change was a political joke, lacking significance for students and teachers.

To assist schools in raising important questions and challenging critical issues, the *Education Quality Benchmark System* provides a series of questions to guide change from the Bureaucratic model to a Quality paradigm. This new system was co-constructed by educators and quality experts to guide schools beyond the power of domination, and assumes that all members of the educational institution will participate in responding to the questions, opening new channels of communication and building new role relationships. As all members participate, influences of "power over" transform to "power with". Gone are the days of quick fixes, as the benchmark system becomes a guide for facilitating systemic change over time.

Schools and communities have a long way to go before bringing about systemic change in education, as well as in the environment. The systems of domination have been around for over 50,000 years and are deeply embedded in our daily thinking and actions, and our political, economic and social value systems. Quality, systems thinking, and social constructivism have been embraced by many businesses, community organizations, and education institutions already, which provides a sense of hope and direction. We know from history that we have not yet achieved a healthy world for all living organisms. The time has come to set aside the dominator model and embrace partnerships. Short of this, our schools and communities will continue to fight a never ending battle to remain unchanged, while the youth of our nation fall further behind those in other nations of the world.

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Figure 1:

Education Quality System

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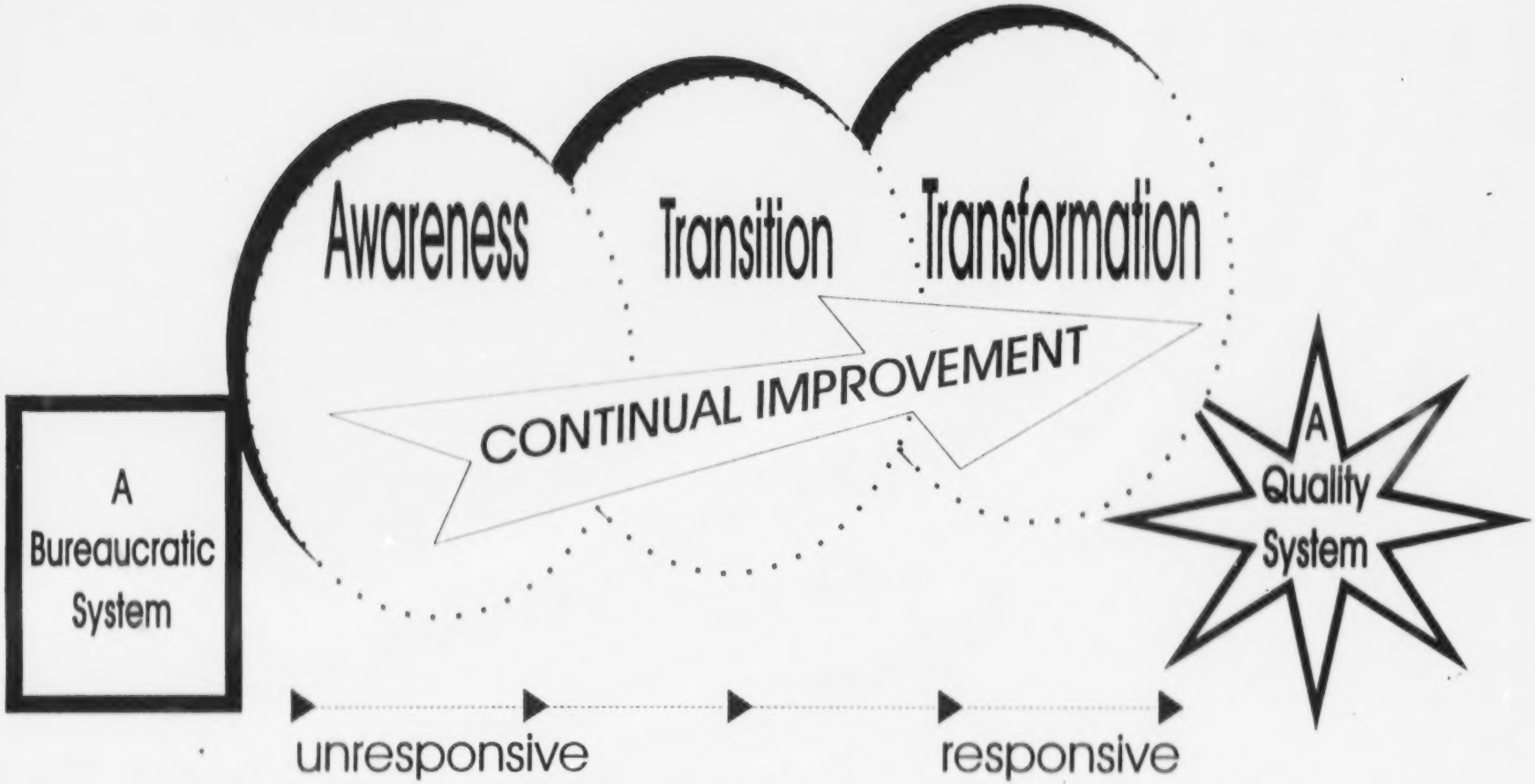
Figure 2:

Quality Change Process Model

for customer success and satisfaction



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